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Rev. J. T. Sunderland

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57

Sen, Keshab Chandra

THE

MINISTER'S WORDS.

A Selection of Passages

FROM THE

WRITINGS AND SPEECHES

OF

KESHUB CHUNDER SEN.

PART I.

57

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MINISTER'S WORDS.

NATIONALITY.

EVERY nation must stick to its own nationality for ever and ever.—*Eng.*

I, for one, will not allow myself to be denationalized.—*Ibid.*

FRIENDSHIP.

THE countenance of a friend takes away from us a load of affliction and difficulty.—*Eng.*

—o—

LOVE OF GOD.

LET your love of God be intellectual, practical, devotional, and at the same time emotional. —*Eng.*

MAY we be enabled to say that there is none on earth and there is nothing in heaven that we desire besides our God.—*Ibid.*

—o—

UNANIMITY.

IT is impossible to establish unanimity of

opinion among mankind, and those who have tried to bring about such unanimity have always failed.—*Eng.*

—o—

DIVINE NAME.

EACH letter of the Divine name proves a formidable power for chasing away sin and strengthening virtuous habits.—*E.*

THE mere repetition of the Divine name, with faith and humility, has often proved a great power for conquering worldliness and sin, and establishing habits of godliness in daily life.—*E.*

—o—

RATIONALISM.

RATIONALISM and mysticism are the Scylla and Charybdis of the soul.—*E.*

REASON is found to be a treacherous guide. —*E.*

—o—

DOCTRINES.

DOCTRINES in themselves are not strong enough to shake men's convictions, which oftentimes appear to be deep-rooted.—*Eng.*

NARROWNESS of heart has oftentimes its origin in narrowness of creed.—*Ibid.*

CHAITANYA'S CREED.

THESE three principles constitute the corner stone of his (Chaitanya's) creed : the Equality of all castes before God, Salvation through grace, and Faith or *Bhakti.*—*E.*

—o—

MERIT.

IF merit is not recognized, still it is merit, and it ought to be honoured as such ; but if it is rewarded, it becomes valuable in the eyes of all, and everybody is encouraged to pursue that course in which merit obtains its due reward. —*Eng.*

—o—

THEOLOGY.

FALSE theology often produces errors in religion and even in morality.—*E.*

THEOLOGY and Ethics have a common root, and seem divergent and different only in the application of the fundamental ideas which they hold in common.—*E.*

—o—

FOOD.

GIVE your children health first—pure air, good food, exercise and rest.—*S.*

THE food shall be simple and yet invigorating, it shall be such as may bring to thee health and strength.—*S.*

PUNCTUALITY.

PUNCTUALITY is the soul of success, and its violation is condemnable in the sight of God being a wilful violation of the rule of veracity. —*S.*

—o—

VANITY.

LIST, list, each atom in Nature's vast works cries, "All is vanity."—*E.*

BEWARE, the world is full of vanities, the world is full of temptations.—*E.*

WITH wariness and deliberation conduct thyself in the various walks of life, and see that in thy thoughts and words and actions thou art neither deluded by vanities nor enticed by temptations.—*E.*

—o—

PEACE.

ON earth peace and good will, and among the four continents unity.—*S.*

LET us all with unwavering hearts rely on God's emphatic promise made unto each of us in the recesses of our hearts—*I will give you peace.*—*E.*

GAMBLING.

SEEK not joy in gambling, for it bringeth uin and misery.—*S.*

—o—

WAR.

THE demon of war requires to be crushed lown immediately and in every possible way. —*Eng.*

—o—

SOCIAL MORALITY.

NOT to love others is wicked, however righte- ıus outward actions may be; to love others .ccording to the measure of self-love is mecha- ıical virtue; to love others with a passionate .nd self-sacrificing attachment, with wild and apturous affection, is the highest and holiest tate of social morality.—*E.*

—o—

HISTORY.

CENTURIES are but minutes in the history of ıuman progress.—*E.*

HISTORY is but a sacred chronicle of the novements of humanity and its struggles to- ards progress.—*E.*

—o—

ASCETICISM.

A TRUE ascetic is the very impersonation f resignation.—*E.*

TO renounce the world, family and children, is an error and a sin.—*E.*

TRUE asceticism means nothing more than the crucifixion of worldliness and the lusts of the flesh.—*E.*

—o—

ATONEMENT.

THE word *atone* simply means to be *at one* with God—to be reconciled to Him.—*E.*

BY atonement we renounce our sin, again draw near to Him, and enjoy the blessings of His Company.—*E.*

TRUE sacrifice means sacrifice of sin, true offering is the offering of the heart, true atonement a return to righteousness and thereby to God.—*E.*

—o—

WORSHIP.

THEY that worship God must worship Him in spirit.—*Eng.*

DEVOTION is a mockery if it cannot influence life.—*E.*

TRUE adoration is the realization of the Divine Spirit by the human spirit.—*Eng.*

IF God is to be worshipped, He must be worshipped in spirit and in truth.—*Ibid.*

—o—

HUMANITY.

NEITHER purity nor impurity is absolute in humanity.—*E.*

HUMANITY moves on,—theologically to truth, and religiously to goodness—*E.*

EVERY body in this world of ours loves himself, however virtuous or vicious he may be. —*E.*

IT would be as incorrect and unphilosophical to say that the rose or the lily is wicked as to predicate depravity of man's nature.—*E.*

—o—

INTEMPERANCE.

MAN'S nature is frail, and if you constantly beset him and encompass him with temptations to drink, he will fall, and die a victim to intemperance.—*Eng.*

CALLOUS is the heart that can behold unmoved the immense amount of actual suffering in the world which results from drunkenness and intemperance.—*Ibid.*

FEMALE EDUCATION.

THE work of educating women belongs legitimately to women.—*Eng.*

IF you educate the women, you allow the stream of education to flow on for ages.—*Ibid.*

AND if male education is important, the education of women is infinitely more so, because we always find that no nation attains to any excellence or greatness unless the women are properly educated.—*Ibid.*

—o—

GODLINESS.

AS worldliness is a passion so is godliness a passion.—*E.*

THE success of our prayers depends not only upon the sincerity and earnestness with which they are offered, but the amount of godliness which characterizes the intervals.—*E.*

BE it thy highest glory to subjugate the fierce passions of the soul, and to secure a triumphant entry into the domain of godliness and rectitude.—*E.*

—o—

CHILDREN.

WE must pull down our pride and arrogance, and become as little children.—*Eng.*

WE must become as simple, as gentle, as meek, and as pure-hearted as little infants. —*Eng.*

BETWEEN the grass that fadeth and withereth and is trodden under feet by men, and the riches and treasures of the world, there is no distinction whatsoever in the eye of the little infant. —*Ibid.*

—o—

HAPPINESS.

WE are all in need of happiness.—*Eng.*

THE love of happiness is inherent in human nature, and is universal.—*Ibid.*

TRUE happiness consists not in cessation of pious labour and righteous exertion, but in perseverance in godly exercise.—*Ibid.*

—o—

NOT IN VAIN.

NO nation, no individual has lived in vain. —*E.*

NO institution, religious, moral or social, has perished without leaving its effects.—*E.*

THE lowest and obscurest man is quietly contributing to the advent of the kingdom of heaven—the edification of God's Church—*E.*

UNITY.

IN the moral as in the physical world th is unity in the midst of variety.—*E.*

—o—

SECTARIANISM.

I DESPISE sectarianism from the bottom my heart.—*E.*

The mischief which sectarianism has done this world is incalculable.—*Eng.*

SECTARIANISM is opposed to the very vi principle of religion,—to wit, love.—*E.*

WE must not allow ourselves to be enslav by dogmas and articles of faith; they set barriers between man and man, between r and race.—*E.*

—o—

INTUITION.

Intuitive truth is directly cognizable.—*E.*

INTUITIVE religion is a direct revelation truths.—*E.*

INTUITION denotes those cognitions wh our nature immediately apprehends—th truths which we perceive independently reflection.—*E.*

The human mind depends upon external influences not for the *origination* but *awakenment* of its original intuitive ideas, its feelings and faculties.—*E.*

—o—

REFLECTIVE KNOWLEDGE.

Reflective knowledge is analytical.—*E.*

—o—

MOURNING.

Mourning shall be natural and not an exhibition of grief.—*S.*

Let grief be moderate and within bounds, and not excessive.—*S.*

—o—

DEATH.

DEATH has He appointed for our discipline that we may remember the uncertainty of life and the vanity of earthly riches and honours, and seek the treasures of eternal life.—*S.*

—o—

SERVITUDE.

BLESSED is the house where the servants are kindly treated and their wants carefully attended to.—*S.*

HE who serveth not cannot be a master.—*S.*

AS God rules His servants so shalt thou rule thy servants righteously and in mercy.—*S.*

TRUE brotherhood denotes mutual servitude. —*E.*

LET us direct our ambition and aspirations to humble submission, not to proud authority.—*E.*

—o—

RIGHTEOSNESS AND LOVE.

BRIGHT like the sun may my righteousness be, and tender like the moon my love.—*S.*

—o—

WATER OF LIFE.

LIKE the river may my life flow on giving the water of life to thousands and scattering plenty and prosperity on all sides.—*S.*

—o—

FAITH AND CHARACTER.

MAY my faith be firm as a rock and my character immovable as the Himalaya.—*S.*

LET heaven-born anticipation regulate all my actions and thoughts—*E.*

MODESTY.

MAY modesty be my veil.—*S.*

—o—

DEBT.

I WILL contract no debts which I am unable to repay.—*S.*

—o—

EXERCISE.

THE body needeth exercise as the soul doth. —*S.*

HE that neglects the body neglects the dwelling-house of the spirit, and violates the law of God.—*S.*

—o—

SIMPLICITY.

AVOID all manner of extravagance.—*S.*

THE children of the spirit rejoice in simplicity, not the superfluity of external observances.—*S.*

—o—

KINDNESS TO ANIMALS.

CHILDREN in God's household shall always be distinguished for kindness to animals, yea even to little ants and insects.—*S.*

—o—

WISDOM.

TRUE wisdom counsels us to be always prepared for the worst.—*E.*

OUR success in trial depends mainly upon our preparedness.—*E.*

—o—

TEACHERS.

SCRIPTURES and prophets are invaluable teachers, and woe be to him who dishonours them !—*E.*

THE Theist looks upon all scriptures and prophets as partial aids to devotion and sanctification, but believes that the light which saves cometh into the heart from God Himself.—*E.*

—o—

LAW.

NATURE'S ordinance is the law of God.—*S.*

THE laws of health are the laws of God, and whoso transgresses these shall suffer penalty for their sins.—*S.*

THY statute is not written on paper, nor is Thy law a book, but in spirit-whispers dost Thou speak to the soul the law of duty.—*S.*

IN fact, law, whether in regard to the physical or spiritual world, means nothing more than the innumerable modes of action which we see in

all parts of the universe,—modes in which God's will acts.—*Eng.*

—o—

RITES AND FORMS.

There is no merit in rites ond ceremonies, no sanctifying efficacy in outward objects or forms.—*S.*

—o—

EUCHARIST.

Verily the carnal eat carnal food, but to the spiritual bread is life eternal.—*S.*

LET him hearken unto the voice of the Lord saying, Lo! I am in thy bread.—*S.*

BLESSED are they who eat and drink unto the Lord and realize Divinity in their daily food. —*S.*

REMEMBER the son of God in thy meals, and eat his life making his flesh thy flesh and his blood thy blood.—*S.*

IN the house of God there shall be no carnal eating, but only sacramental breakfast and dinner every morning and evening.—*S.*

NATURAL STATE.

IN nature, the wise man can never be heartless, nor the practical man unwise.—*E.*

IN nature, impurity cannot abide with wisdom ; weakness and devotion cannot dwell together.—*E.*

THERE is no depravity in nature,—neither in material nor in moral nature. For nature is God's.—*E.*

THE natural growth of the body means the harmonious and healthy development of all its component parts.—*E.*

WISDOM, love and purity are in their very nature and essence indissolubly united ; they dwell together, thrive together, and if they perish they perish together.—*E.*

—o—

PURITY.

MAN only proposes and undertakes sanctification, the grace of God giveth success.—*S.*

AS we grow in purity our sorrows shall decrease and our joys increase proportionately.—*E.*

PURITY of character, cleanness of conscience, is one of the highest treasures on earth.—*Eng.*

Surely the chief concern of man is to be holy and to be freed from the yoke of the prevailing vices to which he is subject.—*S.*

THE standard of purity may be described as a circle, the upper half of which is Divine, and the lower half human.—*E.*

EXAMPLE.

Good examples are always powerful engines of conversion.—*E.*

WHATSOEVER causeth thy weak brother to stumble thou shalt avoid.—*S.*

From evil company and from all demoralizing influences guard the young.—*S.*

EVERY individual man is responsible to God not only for the way in which he acquits himself in the discharge of his duty to himself and to his God, but also for all the influences which, directly or indirectly, he exercises on those around him.—*Eng.*

CHASTITY.

AS necklace adorns the neck may chastity be my pearl necklace.—*S.*

TO chastity add love. The former is negative, the latter positive. The former is the bud the latter is the blooming flower.—*S.*

—o—

PROGRESS.

PROGRESS is life.—*E.*

—o—

ENTHUSIASM.

Enthusiasm conquers; not cold calculating prudence.—*E.*

—o—

IDOLATRY.

THE worship of man or any created object as our Saviour is idolatry, and ought to be eschewed as an abomination.—*E.*

THERE can be no doubt that the root of all the evils which afflict Hindoo Society, that which constitutes the chief cause of its degradation is Idolatry.—*E.*

—o—

WILL.

THE means of doing good or evil are always open to us.—*E.*

THE will is the root of all that is good and bad in our character.—*E.*

—o—

WORDS.

WORDS have power.—*E.*

FAITH converts words into a living power. —*E.*

WORDS and actions are not in themselves right or wrong.—*E.*

—o—

RELIGION AND MORALITY.

TO see God is religion, to hear Him is morality.—*E.*

THE science of communion is theology ; the science of obedience is ethics.—*E.*

NO man can be religious without being moral, and none can be moral without being at the same time religious.—*E.*

—o—

FORGIVENESS.

LIKE the sandal tree may I give perfume to the enemy who smites and persecutes me.—*E.*

WE must forgive as often as we are abused and insulted, without limit or reservation.—*E.*

THE law of meekness and forgiveness is absolute like all other ethical laws, if it is to be obeyed, it must be accepted in its integrity.—*E.*

WE may do all to defend ourselves from assault and oppression; but against the most inveterate foe we should not, we dare not lift the voice of malice or the hand of vengeance.—*E.*

—*o*—

DIVORCE.

THE law of God declares the marriage-tie sacred and indissoluble.—*S.*

NOT even in cases of adultery or cruelty or absolute dislike shall divorce be permitted.—*S.*

LET men and women remember that once married they are for ever married, and that divorce hath no place in the Church of God.—*S.*

—*o*—

VIRTUE.

WE should believe that the purest kind of virtue, the most rigid, self sacrificing and comprehensive order of philanthropy has no merit

in the sight of God apart from faith, and there is no justification in works.—*E.*

—o—

SOUL'S HARMONY.

THEN does the soul attain harmony when by an adequate conception of God's mercy and holiness it blends rejoicings and repentance.—*E.*

—o—

AMUSEMENT.

AS industry is the worship of Divine force, so is amusement the worship of Divine Joy.—*S.*

AVOID excess of pleasure, for it defiles the heart and brings on carnality and levity of spirit. —*S.*

INDULGE in all manner of harmless sports and games which are agreeable to the body and the mind.—*S.*

—o—

MUSIC.

WOE unto him who desecrates music by applying it to immoral and sensual purposes.—*S.*

MUSIC is the highest and the purest of all enjoyments, and is indeed heaven upon earth. —*S.*

A GARDEN has been found in all ages to be best calculated to inspire holy thoughts and devotional feelings.—*E.*

FLOWERS speak both to the soul and to the senses. They not only gladden the eye, but they penetrate and purify the inner life.—*E.*

—o—

RELIANCE.

THEREFORE, I say, depend upon God, and wherever you go truth will prevail.—*Eng.*

IN all things depend upon thy Master for wisdom and strength, and seek His counsel in all intricate and important questions.—*S.*

TEMPTATIONS and trials, difficulties and dangers abound in the world of business, and none can combat them except the true believer who trusts the Lord.—*S.*

—o—

RELIGION.

RELIGION is essentially universal.—*Eng.*

RELIGION is spiritual engineering.—*E.*

MEN will never have religion for a long time unless it is agreeable to them.—*Eng.*

THE true object of religion is to bind mankind together, and to bind them all to God. —*Eng.*

THAT man is religious who has triumphed over the world, and consecrated his soul to God. —*E.*

IT IS the object of religion to bring together nations, and not to set up barriers between nation and nation. — *Eng.*

WOE to the unfortunate inquirer after true religion who reposes his faith in the decisions of synods and churches.—*E.*

SELF-SACRIFICE.

SELF-SACRIFICE is the essence of asceticism. —*E.*

SELF-LOVE becomes impossible where self completely sold and surrendered to others. —*E.*

A SELF-DENYING martyr sacrifices self and all his temporal interests for the benefit of society.—*E.*

IF the CROSS has any meaning it is this, that every man and woman should nail the carnal nature on the invisible cross of self-sacrifice.—*E.*

MAN lives in this world not for his own enjoyment, but for the sake of self-sacrifice in the cause of truth, and the greater the sacrifice the greater is his moral greatness.—*Eng.*

FOR the spirit of religion is the spirit of self-sacrifice; unless we sacrifice our earthly pleasures and overcome the lusts of the flesh, we cannot be truly virtuous, pious and godly.—*Ibid.*

LOVE.

LOVE kindles love.—*E.*

When we see those whom we love we feel refreshed.—*Eng.*

BLESSED are they whose hearts are filled with the sweets of brotherly love!—*E.*

LET there be warm love present in our hearts lways, and let us try to cultivate it with mutual id.—*Eng.*

THERE can be no true love, taking the word n its highest sense, without spiritual fellowship. —*E.*

WHEN love is well grounded upon the firm ock of truth, that love will stand firm through verlasting ages.—*Eng.*

—o—

VAIN BABBLING.

VAIN babbling pleaseth not our God, nor the epetition of set phrases, nor religious cant, nor he affectation of humility and poverty, nor estures, nor intonation.—*S.*

—o—

GLORY TO GOD.

WHETHER ye eat or drink, or whatsoever e do, do all to the glory of God.—*S.*

IF all the glory be given to God, there will e unity; if not, all must be confusion.—*Eng.*

—o—

SOBRIETY.

IT is God's command to us all to be temerate.—*Eng.*

BE sober and touch not wine, for it is poison unto thee and death unto thy neighbour.—*S.*

—o—

CONVERSATION.

CONVERSATION bringeth abundance of joy and mirth, wit and humour, and is always available and within the reach of all.—*S.*

—o—

DRAMA.

GREAT is the power of the drama, and blessed are they who use it for their own good and the benefit of others.—*S.*

—o—

SCIENCE.

SCIENCE is impossible without reflection and analytical thought.—*E.*

SCIENCE is God's scripture, written by His own hand, infallible and sacred.—*E.*

—o—

NATURE.

ALL nature is full of life.—*E.*

THE volume of Nature displays throughout a moral purport.—*E.*

EVERY object in the universe, from the stupendous orbs revolving in the air to the smallest grain of sand, reveals God.—*E.*

NATURE can never be fully appreciated or relished except in solitude, and society is an admitted foe to communion.—*E.*

THE whole universe is full of that majestic and awful reality which would stir the inmost depths of our hearts if we could once realize and feel it.—*Eng.*

TRUTH.

MORE precious is truth than earthly treasure.—*S.*

THE spirit of truth like leaven leaveneth the mass.—*Eng.*

EACH sect in this world, each nation, each race, in my humble opinion, represents truth partially.—*Ibid.*

TRUTH is truth, and untruth untruth whether supported or unsupported by miraculous exhibitions.—*E.*

REMEMBER that all truth is divine, and ther moral, historical or scientific, it oug be honoured as God's truth.—*S.*

WHEN truth is believed and accepte few, it should be their interest and du think, and feel, and act in such a way tha may in their progressive movement carry them the hearts and souls of all those wl behind.—*E.*

—o—

THE BENGALEES.

THE Bengalees have always been re able as an intellectual people.—*E.*

—o—

MAN AND WOMAN.

THE true prosperity of society depe the harmony of the sexes.—*E.*

ABSOLUTE superiority or inferiority ca ther be predicated of man, nor of woman.

LOVE and respect are the proper fe which men everywhere should cherish t women.—*E.*

THOUGH equals let not the man or the woman falsely personate each other's character or usurp each other's functions.—*S.*

IF it be true that man governs by the force of his intellect, it is equally true that woman rules with the power of her heart.—*E.*

LET not the man be womanly, let him not play the housewife; let not the woman seek to be manly, let her not be ambitious of doing man's work.—*S.*

OUR ideal of the kingdom of heaven is not a brotherhood but a sisterhood also,—a family of God's children dwelling in peace and purity.—*E.*

—o—

CHARITY.

MAY charity be the diamond ornament of my hands.—*S.*

THE house that hath no charity is not the house of God.—*S.*

VERILY, verily he who giveth to the p giveth to the Lord.—*S.*

FAITH without charity is hollow pietism is a barren tree that beareth no fruit.—*S.*

CHARITY giveth silver to the recepient, to the donor it bringeth gold.—*S.*

TRUE charity is not in the hand but in heart, not in the deed but in the wish.—*S.*

THOU shalt honour the poor and the nee and account it a privilege and a virtue to se them.—*S.*

CHARITY embraceth a wide variety of us services for the benefit of society, and many the errands of mercy.—*S.*

THOU shalt not encourage idleness and p perism by indiscriminate charity, but thou s only help the deserving.—*S.*

RELATION.

TRUE brotherhood denotes mutual servitude. *E.*

BROTHERS, love your sisters; sisters, love your brothers.—*S.*

THOU shalt keep thy children from contracting evil habits in the company of bad servants. *S.*

LET the husband and the wife honour each other as equals and co-workers in God's household.—*S.*

THE husband and the wife cannot possibly sympathise with each other if the one is educated and the other not.—*E.*

CHILDREN born of the same father must feel paternal feelings and sympathise towards each other because of their common parentage.—*S.*

CHILDREN, obey your parents, serve them to the best of your ability, satisfy their requirements, relieve their sufferings, and gladden their hearts with words of sweet affection.—*S.*

THE proudest husband must own the dominant power of the wife, the most self-willed wife must confess her subjection to the husband's masculine will.—*S.*

SALVATION.

THE one thing needful is the death of our animal nature.—*E.*

TEMPTATIONS are not temptations to those who have been regenerated.—*Eng.*

NONE redeemeth sinners from the bondage of iniquity but the Holy Lord.—*E.*

MAN is saved by grace, and there is no merit in his works which can buy salvation.—*E.*

AWAY from the disastrous billows of worldliness, seek the peaceful harbour of God and truth.—*E.*

TRUE salvation is the actual purification of our inner life, not the recognition of purity in an outward object or being.—*E.*

SALVATION is nothing but regeneration, a new spiritual life springing from the ashes of the old carnal nature.—*E.*

THAT man is religious who does everything for his salvation, who has made God the centre of all his thoughts and feelings, and words and actions.—*E.*

TILL we attain that state of mind in which duty and desire harmonize, and God and the world become friendly to each other, there is no safety.—*Eng.*

DIVINITY.

AN angry Divinity is a myth.—*E.*

DIVINITY dwells and speaks everywhere.—*E.*

THE Divine nature is a beautiful and consistent unity.—*E.*

THE presence of God is really a great school of discipline.—*E.*

THE love of God embraces all the departments of our life.—*Eng.*

THE God whom we worship is not only th Living God, but also the Loving God.—*Eng.*

IT must be remembered that with God ther is no variableness nor show of turning.—*Eng.*

HIS general and special dispensations ar not opposed to each other, nor are they in them selves distinct.—*Eng.*

AN abstract God can never please us ; mer conceptions of God cannot take our trouble away.—*Eng.*

THE representation of the Supreme Bein by these three pronouns—It, He, and Thou may be said to indicate the three successiv stages of men's knowledge of Divinity.—*E.*

HE rules us not merely by general laws, bu His grace comes to us through special channel in order to remove the peculiar wants of eacl individual.—*Eng.*

—o—

PUNISHMENT.

GOD so loves us that He even chastises u with sweet love.—*E.*

IN the dispensation of punishment justice and mercy are both manifest.—*E.*

THE most hopeless sinner is not doomed to the life of an eternal outcast.—*E.*

THE God of Love punishes us not for punishment's sake, not for vengeance sake, but because He loves us, and desires our welfare.—*E.*

THE real depth and beauty of Divine love are nowhere so perceptible as in the punitive economy of heaven.—*E.*

GOD may visit us with the direst torments: but such torments are intended for our welfare, and will continue till they effect this object.—*E.*

THE punishment of sin is not, as some suppose, a penalty arbitrarily and artificially connected with Sin, but is its natural and necessary consequence.—*E.*

IT would be an insult to the majesty of God's throne—it would be a blasphemy against

Divine mercy to say that He will wrathfully condemn any sinner to eternal perdition.—*Eng.*

JUSTICE demands that the iniquitous should be visited with adequate punishment: goodness demands that their welfare should be promoted. Punishment is inflicted—justice is satisfied: amendment is sought—goodness is satisfied.—*E.*

MATRIMONY.

WEDDING is marriage begun, not marriage perfected.—*E.*

NONE shall marry before attaining the age of puberty.—*S.*

MATRIMONY is a divine institution, and it shall be honoured as such.—*S.*

REMEMBER that there is no marriage save that which the Lord Himself solemnizes.—*S.*

NO man shall have more than one wife, no woman shall have more than one husband.—*S.*

POLYGAMY is a gigantic moral, social and domestic evil, against which humanity rebels.—*E.*

THEY degrade marriage to a human institution and an earthly alliance who treat it as a civil contract.—*S.*

LET nature fix the marriageable age in different climes, for nature's ordinance is the law of God.—*S.*

MARRIAGE is not a final consummation, but a progressive state of increasing attachment and growing holiness.—*S.*

NOT age alone or climate, but health, pecuniary position, character, all these shall combine to determine the time of marriage.—*S.*

WEDLOCK is only the first step towards the inner partnership which is yet to be and a type of the higher spirit-union which is yet to grow. —*S.*

BOOKS.

BOOKS are like companions.—*S.*

THINK and ponder on all that thou readest.—*S.*

TO touch a book full of wisdom is not to grow wise.—*E.*

UNCLEAN and filthy literature thou shalt never touch.—*S.*

BEWARE of atheistic books, for they are a horror and an abomination.—*S.*

VERILY a book of wisdom is the soul's best instructor and friend in solitude.—*S.*

THE best book a man could have is the book of his own life.—*Eng.*

HE who delights in too much romance eats shadows and dwells in the land of apparitions. —*S.*

LET not thy reading be vain or unprofitable, let it not be such as may corrupt thy morals.—*S.*

THOU shalt devote thy leisure hours before

or after evening meal to reading good books and periodicals.—*S.*

THE end of reading is not information nor pleasure, but the disciplining and perfecting of the mind by thought.—*S.*

TOO much reading like too much eating is a burden and a weariness to the system and hinders assimilation.—*S.*

HONOUR above all books the *Shastras* of the prophets of all ages, for in these scriptures is deep wisdom, the wisdom of inspiration.—*S.*

NOXIOUS literature, like evil company, secretly defiles the heart, while good books are as wholesome and fruitful as the company of saints.—*S.*

A WHOLE library yieldeth no profit to the superficial and thoughtless reader, but the thoughtful find a world of wisdom in a dozen words.—*S.*

THE true scholar shall read a few lines or a few chapters daily and take care that what is

read is digested and assimilated before he p
ceeds to read again.—*S.*

—o—

EDUCATION.

UNTO boys and girls pictorial lessons ar
great value.—*S.*

TOO much indulgence corrupteth the cl
and likewise too much severity.—*S.*

IN moderation shall parental authority
exercised, tempering hard discipline with ten
love.—*S.*

DEVELOPE in the young a taste for the p
try and beauty of nature and cultivate in tl
a love of flowers.—*S.*

UNTO both boys and girls suitable educa
shall be given embracing all branches of ge
al knowledge.—*S.*

THE soul requires constant training
discipline to keep it from the corrupting in
ences of the world.—*E.*

IN the education of children all ear

parents shall ever look up to the Supreme Parent as their guide and pattern.—*S.*

EDUCATION will not only cultivate and improve the intellect of the nation, but will also purify its character.—*Eng.*

PARENTS, give your children physical, moral and spiritual education, and train them up for the Lord.—*S.*

The world is our school where the visible objects of nature and above all the lives of men teach us to know and love God.—*E.*

THEN is the child's education perfected when all the virtues of the father and all the graces of the mother unite in his character.—S.

WHEN your children are boys and girls give them moral instruction, and when they are young men and young women give them religion.—S.

IN educating and bringing up children the father and the mother shall both take part, for

each has a part to fulfil, and unless paternal and maternal influences combine juvenile education is incomplete.—S.

—o—

PRAYER.

PRAYER is the life of religion.—*E.*

NOT a single prayer for salvation was ever rejected, none will ever be.—*E.*

PRAYER is the life of all vows, and in prayer alone is their success.—*S.*

PRAYER must be altogether real in order that its effects may be real.—*E.*

WITHOUT prayer it is impossible to attain to the blessings of salvation.—*Eng.*

WITH prayer you must begin religion, with prayer you must continue it.—*E.*

PRAYER, in order to be successful, must, therefore, be always earnest and genuine.—*Eng.*

PRAYER simply means a longing of the heart; t is the wish felt,—it may be expressed.—*Eng.*

HE will take back all sinners if they will all at His feet and pray for redeeming mercy. —*Eng.*

THAT is true prayer which saves us from in and sufferings and gives us purity and peace.—*E.*

THE influence of the best prayer is the ongest, that of the worst is the shortest in, luration.—*E.*

LET those that pray pray in spirit and in ruth, with reverent lips and hearts full of living reshness.—*S.*

LET those that pray in the house of God emember that they shall not merely ask but eceive.—*S.*

IT is not the length nor the number of our rayers, but the true spirit of prayerful earnest- ess which ensures their successful issue. —*E.*

NOTHING is of so great importance to devotion as the realization of Divine Presence before and during prayer.—*E.*

EVERY prayer must conclude with something actually obtained, and with the glad hope of obtaining greater and richer blessings in future.—*E.*

A PRAYER in order to be successful must be offered with the utmost confidence and with the strongest assurance that it shall be granted in heaven.—*E.*

IT is not enough that we pray every day and are punctual church-goers, we must pray properly in order that we may receive what we pray for.—*E.*

AS a nurse, prayer fosters and nourishes religion in its infancy; as a faithful friend, it encourages and helps it in its manhood, and as a physician, it restores its healthful tone when it is deranged.—*E.*

—o—

WORK.

WORK in season and smile in season, saith the Lord.—*S.*

REMEMBER the Lord before thou enterest upon thy daily work.—*S.*

HEAVEN is not made of mourners nor is our God a taskmaster.—*S.*

BE not slothful, but active and diligent and persevering, doing the full measure of the work appointed by the Master.—*S.*

ONLY the labourer is worthy of his hire, but he that sleeps and is idle steals bread from his Master's house and is a thief.—*S.*

NOT only is thy place of business sacred and thy work holy, but the very tools with which thou workest shalt thou consider sacred.—*S.*

PRESERVE thine equanimity amid the vexation of daily toil, and thy freshness and buoyancy amid its dull unvarying monotory.—*S.*

WORK always with a cheerful heart, thou child of industry, for joyful toil in the Lord's vineyard shall make thee healthy, and wise, and pure, and it shall bring thee here and hereafter a plentiful harvest of divine life.—*S.*

INDIA.

INDIA is a grateful nation.—*Eng.*

THE best missionary in India is English education.—*Eng.*

IT is impossible to calculate the amount of mischief which has been wrought in our country by godless education.—*E.*

THE British Government has shown our people that for the sake of money great evils could be encouraged.—*Eng.*

INDIA will attain true greatness and civilization if only the basis on which we build this vast fabric is national and firm.—*Eng.*

IF you train Indian mothers and wives you prevent the succeeding generation from growing up in the superstitions of the country.—*Eng.*

HE, therefore, sins agains man and God who encourages or promotes, directly or indirectly intemperance and drunkenness amongst the Natives of India.—*Eng.*

IT is, therefore, the first duty of England ›wards India to employ all possible agencies ıd means to spread liberal education through- ıt the land.—*Eng.*

FAMINES and epidemics have often deso- ted India and carried off thousands in a few ›urs ; but they are, in comparison, not such gantic evils as intemperance is.—*Eng.*

OUR women have elements of character hich are really noble and good, and these ıght to constitute the basis upon which we ıould raise the superstructure of reformed male society.—*Eng.*

IN fact, nothing but fearless and disinterest- l patriotism, regulated and sustained by keen nse of duty, will save Native society from the ils under which it is groaning, or guard it ;ainst new evils.—*E.*

EVERY man who has paid any attention to e social condition of India must admit that is impossible to ensure the real welfare of

e

the country unless and until caste is wholly eradicated, for it is this that prevents the realization of the spirit of true brotherhood.—*Eng.*

—o—

SIN.

ALL sin originates in man's free will.—*E.*

ESCHEW jelousy as a lie and a sin.—*S.*

MAN'S grossest vices are a negation of godliness.—*E.*

THE animal nature still lurks even in the best regulated heart.—*E.*

SO long as our wicked desires are not eradicated we are sinners.—*E.*

THE enemy that most disturbs and defiles us is subjective, not objective.—*E.*

TO every sinner, even the grossest, the promise of reconciliation hath been made.—*E.*

NOTHING short of Almighty aid can elevate us from sin, can rescue us from evil.—*Eng.*

SIN is only the absence of the light of purity, and signifies spiritual darkness.—*E.*

SIN is not, as some represent it, the murder of the human soul by foul passion.—*E.*

IT is not passion that make men sinful, but man's will that makes those passions a source of immorality and unholiness.—*E.*

THE chief object of our daily life, our struggles and endeavours should be to eradicate sin and destroy the very root of evil.—*E.*

OUR old vices are like periodical fits that come again and again, though checked for the time by discipline and self-government.—*E.*

SIN often comes upon us like fever, and the best antidote has been found to be strengthening and purifying the system during remission or before the disease is expected to come.—*E.*

THE ideas of cleansing sin by sacrifices, holy ablutions, or the recital of sacred texts, of buying atonement with the price of blood &c. are only relics of anthropomorphism.—*E.*

DRUNKENNESS and debauchery are the vilest of abominations on earth, and those addicted thereto shall be treated as unclean outcasts, who breathe poison and pollution in society. —*S.*

—o—

REFORM.

THERE is no royal road to reformation.—*E.*

IN attempting to reform themselves men attain partial success.—*E.*

TRUE reformation, in order to be lasting, must come from within.—*Eng.*

A FIRM sense of duty ought to be the basis of all reform movements.—*E.*

THE growth of society must be indigenous, native, and natural.—*Eng.*

THOSE who desire to reform their country must first reform themselves.—*E.*

In the momentous work, of thy spiritual reformation, make no ignominious delay.—*E.*

THE paths of reformation are thorny, and, therefore, they who tread these paths must be prepared for the thorns.—*E.*

A NATION is but the totality of individuals, and that without the reformation of individuals there can be no national reformation.—*E.*

THE more we educate our people the more naturally do they take in every kind of reform—social, moral or religious.—*Eng.*

THE work of reformation must be positive as well as negative; you must give up all that is evil and accept all that is righteous and pure. —*Eng.*

RIGHT motives will, in the long run, insure sound and successful reforms, and act as a safeguard against partial, fashionable and dangerous innovations.—*E.*

UNLESS we become thoroughly emancipated from all manner of error, delusion, and social and religious tyranny, we cannot be regarded as truly religious and pious.—*Eng.*

IN the initiative stage of reformation those who occupy the front ranks must fully bear the brunt of opposition, and meet the desperate onset of newly awakened antagonism with fortitude and valour, that their followers may in future enjoy the fruits of their labours.—*E.*

—o—

GOD AND MAN.

God does not help them who will not help themselves.—*E.*

GOD leaves the ninety-nine that are pure in order to find out the one that is wicked.—*Eng.*

DIVINITY and humanity co-work in the soul and our growth is the result of their joint action. —*E.*

EVERY step that man takes towards truth and purity is the result of Divine grace, not acting apart from him but working in and through him.—*E.*

OH ! may that blessed day soon come when the earth, untrod by sect, or creed, or clan, shall own the two great principles—the universal

Fatherhood of God and the brotherhood of man. —*Eng.*

WE cannot expect to find in the Divinity an example of the way in which He is to be served; so we can never without being guilty of idolatry bow before man as the perfect standard of holiness.—*E.*

THE son is needful only as exhibiting the lower half of the circle of righteousness, which is obedience. The Father alone shows the upper half—purity as it is, and as it can exist only in God.—*E.*

MAN, however righteous his character may be, and however exalted above ordinary men, can commend himself to us only as exemplifying the character of an *obedient servant*, and can never be identified with God, who stands before us as the One Only *Master*, full of perfect holiness.—*E.*

ABBREVIATIONS USED IN THE FOREGOING PAGES :—
E.—Essays : Theological and Ethical.
Eng.—Lectures in England.
S.—The New Samhita.

BL
1264
.S47
V.2

Rev. J. T. Sunderland

with best wishes

from Rosen

6.2.96

Keshavachandra Sena.

THE

MINISTER'S WORDS.

A Selection of Passages

FROM THE

WRITINGS AND SPEECHES

OF

KESHUB CHUNDER SEN.

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Regenerating Faith.
Future Church.
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MINISTER'S WORDS.

DIVINITY.

WITH God nothing is impossible.—*I*

GOD is all love. He is always love.—*E.*

THE God of Righteousness is a Kind Father. —*F.*

WITH God there can be no one-sidedness, no partiality.—*B*

THE waking Deity is not visible to the sleeping soul.—*P.*

IT is in real consciousness alone that the Lord is realized.—*P.*

HE goes forth not only to save, but to seek and save the sinner.—*A.*

GOD is too terribly real to be introduced among the unrealities of our dreams.—*P.*

OUT of the True is evolved the Good, and out of the Good is evolved the Beautiful.—*P.*

THE Infinite is something beyond the reach of the senses, real indeed, but invisible and impalpable.—*P.*

HE who created and upholds this vast Universe, also governs the destinies and affairs of nations.—*G.*

OUR ideas of the Divinity are not abstract and intellectual, but are based upon direct and intuitive knowledge.—*B.*

SURROUNDED as we are by doubts and difficulties, we need a Divinity that will constantly guide, admonish and cheer us.—*B.*

I BELIEVE God is nothing but a Presence, a real, over-powering, personal Presence; and we must approach and realize Him as such.—*P.*

REMEMBER that with God Almighty nothing is impossible, and that out of little things hath He always achieved wonders among the nations of the earth.—*O.*

THE Infinite Father above and the eternal home before, meet in one focus in the eye of faith, and may be said to be apprehended together in the intuitive consciousness.—*O.*

THE God of Science is my God—He who in all ages works wonders and continually exhibits His wisdom, power, and love throughout the amplitudes of nature.—*A.*

A WICKED world like ours needs a speaking God—One who will tell us what we ought to do and what we ought not, what is right and what is wrong.—*B.*

THE weak and credulous may bow before idols, the sceptical may complacently dismiss divinity from their minds as simply inconceivable, but the spiritually-minded have in all ages worshipped the Pure Spirit.—*O.*

—o—

FAITH.

SAVING faith lies in a nutshel.—*O.*

TRUE faith is not barren, it must bear fruit. —*E.*

TO believe is one thing, to realize is qu another thing.—*P.*

FAITH enables men not only to live well, but, what is more, to die well.—*R.*

YOUR faith must be such as would be able to face the most searching analysis.—*P.*

BEFORE the wisdom of faith, wisest of men must hide their faces in very shame.—*A.*

NOTHING short of regenerating faith can satisfy the normal necessities of man.—*R.*

FAITH is the eye of the Soul whereby it sees spiritual realities, directly and vividly.—*R.*

THAT is not faith which loves idleness, and refuses to serve God practically.—*Eng.*

OUR faith in God is not so much a conception as a spiritual perception.—*B.*

WHERE is my God? In me. Where am I? In my God. So says the true believer.—*B.*

FAITH can see the Lord immanent in all things and pervading the whole universe.—*A.*

FAITH sweetens and gladdens the death-bed, and wreathes it with the evergeens of hope and resignation.—*R.*

ANYTHING which appears to you to be illusion or even like it, banish from the sacred domain of faith and reality.—*A.*

THERE is no security even in abundant righteousness; even the best among us may turn out unbelievers to-morrow.—*Eng.*

WHAT the eye is to things visible, what reason is to things demonstrable, that is faith to the invisible realites, directly and vividly.—*R.*

EVERYTHING helps our spiritnal growth if there is faith in us; in the absence of faith nothing can help us.—*Eng.*

THERE can be no true belief in God unless it is accompanied by the assiduous and rigid performance of the varied duties of life.—*O.*

AS the mighty tree lies potentially in a small seed, so volumes of theology and ethics lie

hidden in a mustard seed of faith in the Living God.—*O.*

WHEN a number of individuals are inspired by faith in the true God, community of faith and feeling draws them together into new social life or regenerate fellowship.—*R.*

AS the child trusts none but its parents, and cries unto and relies upon them for nourishment, and strength, and safety, so must you repose your absolute faith in your Heavenly Father, and prayerfully depend upon His grace for salvation.—*R.*

—o—

GREAT MEN.

ALL great men are heroes.—*G.*

GREAT men cast their shadows before.—*G.*

GREAT men appear when they are needed.—*G.*

HE (a great man) cannot but be a reformer.—*G.*

GREAT men possess a representative character.—*G.*

GREAT men, like comets move in eccentric rbits.—*G.*

GREAT men do not live on their own account, hey live for others.—*G.*

GREAT men do not borrow their thoughts nd ideas from others.—*G.*

THEY (great men) represent only their own eople and their own age.—*G.*

"LIFE is real, life is earnest," is best illustrated in the lives of great men.—*G.*

GREAT men are sent by God into the world o benefit mankind.—*G.*

THEY (great men) are not made great by ulture or experience: they are born great.—*G.*

PERSONAL character deserves, and has always challenged, the respect of men.—*F.*

THEY (great men) mark the transition state of Society, the turning point in the career of ations.—*G.*

WHEREVER you may be, if the soul dwells in the All-Soul, you are in heaven!—*O.*

THAT is heaven where the soul enjoys the company of all departed saints.—*P.*

YOU need not repair to heaven there to meet the Heavenly Father, for wherever the Heavenly Father is, there surely is heaven.—*O.*

MEN often realize heaven during prayer and communion, but they lose it as soon as they enter upon worldly avocations.—*O.*

TO be shut up amid hard barriers of dogmas is not the heaven we seek. To work steadily on in free air and open light is our heaven.—*O.*

THE treasures of heaven must be amassed with that assiduity and zeal which characterizes the pursuit of gold and the acquisition of worldly riches.—*P.*

THAT is heaven where we go during prayer and meditation, and enjoy, in the serene presence of the loving God, the unspeakable sweets of communion.—*P.*

hen his subjective idea is converted into an bjective reality.—*G.*

GREAT men rule the masses, not by reason of heir superior talents and energies, but because hey faithfully represent the interests of those whom they govern.—*G.*

THEY (great men) are created with a nature superior to that of others, which is at once the testimonial of their apostleship, and the guarantee of their success.—*G.*

AND, certainly, no great man ever rose in the world, but his birth was necessitated by surrounding circumstances, and his life was a necessary response to the demands of the age.—*J.*

—o—

HEAVEN.

THERE is no local heaven.—*P.*

POETRY is the language of heaven.—*P.*

THERE is heaven here as well as on the other side of the grave.—*O.*

IF you wish to secure the attachment an allegiance of India, it must be through spiritu influence and moral suasion.—*W.*

THE more loyal we are, the more we sha advance with the aid of our rulers in the pat of moral, social and political reformation.—*P.*

THE spirit of truth I have been so lon teaching has silently, quietly, and almost in perceptibly, leavened the heart of educate India.—*A.*

THE mutual intercourse of England an India, political as well as social, is destined promote the true interests and lasting glory both nations.—*I.*

IN the age of Monotheism and Pantheist in the days of the Vedas and the Vedanta, Ind was all communion. In the age of the Puran India was all emotion.—*O.*

I REGARD every European settler in Ind as a missionary of Christ, and I have a right demand that he should always remember an act up to his high responsibilities.—*I.*

I BELIEVE, and I must boldly and emphatically declare, that the heart of a Native is not aturally more depraved than that of a Europen or any other nation in the world.—*I.*

IN India more than in any other country, in ıe Hindu scripture more than in any other scritures, have the attributes of this Spiritual Divi- ity been elaborately and minutely depicted.—*O.*

HER (Queen Victoria's) beneficent Christian dministration has proved to us not only a polical, but a social and moral blessing, and laid ıe foundation of our national prosperity and reatness.—*J.*

I FIRMLY believe that the Indian nation has een selected by the God of Providence in moern times, in order that He may convert it, and ıow forth unto the world the riches of His reeeming grace.—*B.*

LET us not believe that a system of Faith hich has succeeded in other countries will neceıarily succeed here, and that because another ation has been saved by it, our salvation must achieved through its instrumentality.—*B.*

HOW many intellectual giants of our Schools and Colleges have been converted in after life into moral pigmies, under the overpowering weight of trials, and how strikingly has their boasted sense of truth melted away into nothingness.—*R.*

—o—

INSPIRATION.

INSPIRATION is a miracle, not a slow growth. —*ENG.*

IT (inspiration) is God's free gift, not man's acquisition.—*G.*

NOTHING but His vivifying breath can convert a crawling insect into a heavenly saint.—*I.*

IN inspiration he (man of God) experiences the ebbing away of self, and the pouring in of divine life.—*I.*

THE highest revelation is inspiration, where spirit communes with Spirit, face to face, without any mediation whatsoever.—*G.*

IT (inspiration) is the thrilling and, I may add, the electrifying response which God gives *to* our prayers.—*I.*

WE must not regard inspiration as God speaking by fits and starts, but as a perpetual breathing of His spirit.—*I.*

THE influence of inspiration is absorbing, not partial; it is not superficial and skindeep; but like leaven, it leaveneth the whole life.—*G.*

THE holy love of inspiration has been flying through all ages since the world began, carrying the message of redeeming mercy.—*I.*

I SAY emphatically, inspiration is not only possible, but it is a veritable fact in the lives of many devout souls in this age.—*I.*

INSPIRATION does not deal out particular truths and a particular form of purity to satisfy a few special wants: it altogether converts and regenerates the Soul.—*G.*

THEN is man said to be inspired when God breathes into him His holy Spirit and enkindles in him the fire of divine life as a response to his earnest prayers.—*I.*

THROUGH the channel of inspiration the truth and love and purity which dwell in God

flow in a small measure into the human soul and wash away its lower nature.—*I.*

FOR saving knowledge and the truth that giveth eternal life, we must repair to the very Fountain-head of all inspiration, and not the channels through which it flows.—*B.*

IT (inspiration) may be realized in individual consciousness now and then, here and there, by this man or that man, but the spirit of God is ever working in us, and the flowing current of His inspiration knows no rest.—*I.*

OUR position as frail beings amid the temptations of this world renders it necessary that God should ever speak, so that we may hear Him whenever we wish, and receive inspiration whenever and whereever we may need it.—*I.*

—o—

JESUS.

SELF-ANNIHILATION was his (Jesus') mission. —*I.*

IN "him crucified" we see the crucifixtion of humanity.—*E.*

JESUS CHRIST, then, truly analyzed, means love of God and love of man.—*Eng.*

CHRIST demands of us absolute Sanctification and purification of the heart.—*Eng.*

I HAVE always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God.—*J.*

IT is not Christ's humanity that is a stumbling-block in your way, but his so-called divinity.—*W.*

THE outward Christ is evidently an Asiatic and as such he comes home to us, and rivets our national sympathies.—*W.*

HE (Jesus) would not allow the least compromise between God and mammon, between religion and worldliness.—*R.*

HE (Jesus) would have men forsake all and follow him; sacrifice all temporal interests, and even life, if necessary, for the sake of truth.—*R.*

CHRIST stands before us always as an incarnation of faith and loyalty to God, an example of self-sacrificing devotion to truth.—*E.*

HE (Jesus) never inculcated the ethics of the world; he preached the holiness of the kingdom of heaven, the godliness of regenerate existence.—*R.*

HE (Jesus) would exact the entire surrender of the soul to God in thought, word, and deed, and would not suffer the least to be reserved for self.—*R.*

IT appears to me that Christ held earnestly and consistently what I should, in the absence of a better expression, call the doctrine of divine humanity.—*W.*

TO acknowledge Christ as Master is not to believe in all the dogmas taught by Christian sects, but to reverence him as our teacher and our elder brother.—*Eng.*

CHRIST has received honours which he himself would protest against with all his heart and soul; but he has not received the honour which he wants and claims.—*Eng.*

GO to the rising sun in the East, not to the setting sun in the West, if you wish to see

Christ in the plenitude of his glory and in the fulness and freshness of his divine life.— *W.*

TRUE Christianity means becoming like Christ —not acceptance of Christ as a proposition or as an outward representation, but spiritual conformity with the life and character of Christ —*Eng.*

IN his (Jesus') religion there is no looking back after holding the plough; no partial reformation, but a putting on of divine life, a perpetual pressing forward towards the perfection of the divine nature.—*R.*

HE (Jesus) did not seek to make men virtuous and honest in the world, but to bring them out of the bondage of the world, and make them live in the blessedness of holy spiritual life in the kingdom of God.

I RANK Christ above all teachers of morality because instead of laying down a series of rules and ordinances for men's guidance, he laid stress on spiritual life within, an absolute conversion of the soul, and put a new spiritual force into his followers.—*Eng.*

LOVE.

TRUE love is salvation.—*B.*

THE is no arithmetic in true love.—B.

To forgive is human, to love, divine.—*B.*

HE that hath love hath God in him.—*B.*

THERE can be no love without harmon will.—*B.*

LOVE outruns all measure, even that of love.—*B.*

INFINITE love is above anger and re ment.—*B.*

THROUGH love is man saved,—thus the Lord.—*B.*

LOVE'S growth is illimitable; it admi infinite expansion.—*B.*

LOVE is nothing if it is not a thorough cation of hearts.—*B.*

AS love makes man one with Divinity sc it makes man one with humanity.—*B.*

LOVE comes in when self has gone out. Love grows as self withers away.—*B.*

WE are bound to love and serve all, however disagreeable and antagonistic they may be.—*B.*

WHOSO loves God with his whole heart as the Father must love every man as his brother.—*F.*

IF ye love God with true love, and if ye love all men with true love, ye shall be saved.—*B.*

THE common brotherly relationship which subsists among us all is enough for the purposes o mutual affection.—*B.*

THERE can be no love between man and woman unless they, are identified, and made of one spirit.—*B.*

If I am carried away by the passion of enthusiastic love. I must do unto others more than I do for myself.—*B.*

SELF-will stands in the way of our union with Divinity, and must be renounced before we can love God truly.—*B.*

SUCH love as this which eliminates self and imprints Divinity upon man's life, we must all acquire if we wish to be saved.—*B.*

SO long as one heart is not absolutely identified with another, and the two become one in spirit there cannot be true love.—*B.*

BY love I mean that holy passion which removes all differences that estrange men, and reduces a multiplicity of souls, to unity.—*B.*

AS true filial love to God means the fulfilment of our duties to Him, so true brotherly love comprises the whole round of our duties to each other.—*F.*

LET our love then be as Heaven's love, steady enduring and above all irritation, ever full, ever sweet, indulgent towards generous friends as well as bitter foes.—*B.*

VERILY in the highest state of absorbing love, the distinction between *mine* and *Thine* vanishes, not a trace of self is left behind, and the believer exclaims "all is Thine."—*B.*

BROTHERLY love calls forth all the benevolent feelings of our nature—patriotism, philanthropy, charity, compassion, and forgiveness, and all the domestic affections.—*F.*

FLING away then that worldly and prudential love which makes self the measure of all charitable undertakings, and love others with passionate and self-denying enthusiasm.—*B.*

—o—

MAN.

YOU cannot modify human nature.—*F.*

BETWEEN man and God there is an eternal distinction.—*I.*

THE human body is indeed the living tabernacle of the living God.—*G.*

MAN is a composite being ; he is possessed of a bodily and spiritual nature.—*R.*

MAN, however, perfect, is man, and as such may at any moment succumb to evil.—*P.*

IT is possible for man, inspite of the limitations of thought, to apprehend pure Spirit.—*O.*

THE same nature which our forefathers possessed dwells within us, and will work within our descendants.—*F.*

EVERY man in the beginning was but an embryo, and yet in that lay potentially the future man.—*I.*

IF the lower passions repeatedly win, and if man wholly succumbs and yields to them, the man sinks in the brute.—*P.*

THERE are thus four stages through which man has to pass—the inorganic, carnal, human, and divine.—*P.*

AMID all the repulsive feature of degraded humanity there is an attraction in it which cannot fail to win our love.—*B.*

THE life of man is a continued growth, and in it we see successive stages of progress, which may be clearly distinguished from each other —*P.*

MYSELF.

I AM a singular man.—*A.*

MY Church is an Asiatic church.—*A.*

I WAS destined to be a man of faith.—*A.*

I HAVE never had a religious vision in my life.—*A.*

IF I am Asiatic in devotion, I am a European in practical energy.—*A.*

ALWAYS in my blood and in my bones the prophets dwell.—*A.*

I ACCEPT no truth unless it be such as can be demonstrated.—*A.*

I LOVE man because he is my broher, and woman because she is my sister.—*B.*

I am among the sinners of the world, not among its saints.—*A.*

I AM no sentimentalist. I am not given to fancy or imagination.—*A*

I AM conscious of marked peculiarities in my faith and character.—*A.*

VERILY, I am unworthy to touch the shoes of the least of the world's prophets.—*A.*

FAR from being a prophet, I am myself in need of prophetic guidance and help.—*A.*

MAN'S creed, man's counsel, I will not follow, but will trust and serve the Lord.—*A.*

EITHER India or death. Either patriotism or infidelity. I have no other alternative.—*A.*

I AM in my very bones and blood, in the very constitution of my soul, essentially an Asiatic.—*A.*

MY life was destined for asceticism and abstinence, for the simplicities of faith and life.—*A.*

HEAVEN'S apostles and saints—they are not of the earth, earthy; they are not born of the flesh.—*A.*

I WAS destined and commissioned by God o be a spiritually-minded, and not a wordly- ninded, man.—*A.*

I LOVE my Church, because all my best iopes for time and eternity are centred here.—*O.*

IF you believe in God, believe that He has iot commissioned me to be an infallible guide into you.

I HAVE a higher self and a lower self, and see clearly the line of demarcation between he two.—*A.*

I ENTERED the world with ascestic ideas, nd my honeymoon was spent amid austerities n the house of the Lord.—*A.*

THE bitterest invectives, the foulest calumny annot pollute my character so long as I am rue to conscience and God.

THOSE who profess to be my enemies are dvocating my cause, and going about preaching ny ideas and principles.—*A.*

IT is curious but true, that my adv
those most inimical to me, have uncor
adopted my principles.—*A.*

MY poverty, and so also my ignc
concealed in the midst of the comfc
luxuries and honours of this world.—*A.*

MY true self must not be identif
outward appearances, which are only t
of shifting circumstances.—*A.*

SURE I am that the Lord will vindi
truths which I have presented to you,
are His truths, and not mine.

IT is for Heaven to decide wheth
right or wrong, and by Heaven's judgm
ready to stand or fall.

LONG since has this little bird "
away from this sanctuary I know no
never to return again.—*A.*

I HAVE tried to do the Lord's will, i
I have ever proved consistent with my
preserved the integrity of my destiny.—

THE temptations and allurements of the world were hateful to me, and I said—Heaven save me from these treacherous snares!—*A.*

THE most formidable antagonism cannot intimidate me so long as the invincible hand of God Almighty upholds me and my work.—*B.*

I NEVER learnt elocution. I have a wild uncultured sort of eloquence, which means only emotion. If I am excited, I can speak.—*A.*

THE Lord said I was to have no heaven, but life in Himself; no doctrine, no creed, but a perennial and perpetual inspiration from heaven. —*A.*

THE righteousness of the cause I advocate and the purity and sincerity of my motives will vindicate themselves in the course of time.

NOT one word that goes forth from my lips should find acceptance among my countrymen unless it be approved by the spirit of God in them.

THE whole of my life-blood that is i will dry up in a moment if I am cut off my mission. I have no life apart fro Father's work.—*A.*

ALL that I contend for is this, that wha truth there may be in my teachings shou accepted and followed not for my sake, bu the sake of the truth itself.

HE who regards me as a teacher is guil a lie and a blasphemy, inasmuch as he sets the authority of God, and establishes in its the authority of man.—*B.*

THEY should remember that to p against the cause I uphold is to protest a the dispensations of God Almighty, the G all Truth and Holiness.—*A.*

I PREACH no theory of my own inver I am not imposing upon you novel ideas factured in my own mind. I have told you I have heard from the lips of the Divine Te

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IF you exalt me as a teacher, and the ing down before me accept every utteran

mine as a divine message, you do so at the risk of debasing yourselves and jeopardizing your highest interests.

My Divinity, the Theists' Divinity, I disentangled altogether from the meshes of theology and metaphysics, and placed Him before the eye of faith as a plain real fact for my daily guidance.—*A.*

It is true I study not the books of the west, nor the books of the east; but a volume far more edifying and valuable than all the books of the world, is ever before me—the vast volume of human nature.—*A.*

I am all impulse. When I am once excited you will hear burning words. I will then speak with power, and I will certainly crush into atoms the most impregnable strongholds of error.—*A.*

It was my God who said to me long ago, "Thou shalt become a Theist." It was He who said, "Thou shalt give up all secular work; and take no thought for the morrow." It was He who said to me—"Thou shalt lead a simple life and devote it to missionary work.—*A.*

PRAYER.

THE law of prayer is immutable.—*I.*

TRUE prayer is not the language of prayer.—*I.*

THE power of prayer can only be proved by experiment.—*I.*

HARDLY has man opened his heart in prayer when the tide of inspiration sets in.—*I.*

IF you wish to see God with your own eyes, if you wish to hear Him, pray.—*A.*

IN God's moral Government, to feel a want is to get the thing needed.—*G.*

EVER since man was created the whole spiritual world has been governed by the immutable law of prayer.—*I.*

WHERE there is prayer there must be inspiration; where man cries, God's inspiring voice is sure to be heard.—*I.*

TO look up to God in prayer is to receive His holy light; the one is the necessary consequence of the other.—*I.*

PRAYER may be defined as the human soul in a kneeling posture with its eyes of faith and trust looking up towards God.—*I.*

MAN prays unto God as little children cry for bread and milk, spontaneously and under the irrepressible instincts of nature.—*I.*

TRUE prayer is the unexpressed and hidden spark of heavenly aspiration which rises in the soul and is seen only by God Almighty.—*I.*

THE law of prayer is only the uniform method according to which Divine mercy works, and has always worked in relation to a sinful world.—*I.*

—o—

PROPHET.

WHEREVER the Lord is there His saints abide.—*I.*

A PROPHET-REFORMER is always a genius, an inspired man.—*G.*

WHERE there is impurity, there can be no gift of prophecy.—*A.*

NONE cometh to prophets and scriptures, but through the Holy Spirit.—*B.*

EACH religion has its prophets, each church recognizes one or more prophets, and honours them.—*A.*

THE people honour themselves by honouring their prophet; and they glorify him only so far as he is true to them.—*G.*

HIMSELF the child of the past, he (prophet) becomes in his turn the progenitor of an altogether new race of men.—*G.*

AS from one small seed a whole forest may spring up, so one prophet brings forth, by the law of moral development, many generations of reformed souls that lay potentially in him.—*G.*

THERE may be certain errors and shortcomings in the lives of prophets, but as for purity of character no prophet who wins the esteem and allegiance of the world can be without it.—*A.*

—o—

REGENERATION.

WE all feel the need of regeneration.—*P.*

REGENERATION does not consist of, or depend upon, external embellisments.—*R.*

NATIONAL regeneration is a necessary consequence of individual regeneration.—*R.*

THE regenerate man is unto the world and its temptations an altogether dead man.—*R.*

YOU must not attach to renegeration, whether as regards individuals or nations, any gross ideas of secular happiness.—*R.*

HE indeed lives carnally who lives in the world and loves it; so he is truly regenerate who lives in God and loves Him.—*R.*

LET no unworthy desire of carnal happiness or worldly advancement interfere with your earnest striving after regeneration.—*R.*

IN order that a man may be regenerated, he must destroy his carnal nature,—he must be dead to the senses, to self, and to the world.—*R.*

NEITHER he who seeks safety in avoiding temptations nor he who only now and then overcomes them, but he who is altogether above the liability to temptation, is entitled to be called regenerate.—*R.*

SALVATION.

MEN had always to pray for salvation before they received it.—*I.*

STAGNATION is not redemption ; there is no glory in standing still but in marching on.—*O.*

IT is evident that one must himself be first saved before he undertakes to save others.—*A.*

THE human intellect cannot fathom the mysterious ways of national redemption.—*B.*

CAN mere theology save me ? Can tracts and books fortify and sustain my faith in God ? No.—*B.*

THE first step man takes towards salvation is to eschew sinful deeds and also to curb impure thoughts.—*I.*

THE same plan of salvation does not, cannot suit all, and must transform and mould itself to meet peculiar cases of individual or national degradation.—*B.*

MAN must forego his proud and rebellious individuality and so merge self-will in the will

of God by devotion and love as to become one with Him, or there is no salvation.—*B.*

LET us pray and trust, work and struggle, employing all legitimate means of progress, and the time will come when from the shackles and fetters of sin and carnality we shall be free for ever.—*P.*

—o—

SIN.

THE seat of corruption is not in the hand but in the heart.—A.

WE would be free not only from actual sin, but from liability to temptation and sin.—*R.*

A SINNER is judged not by his actual performance of sinful deeds, but by his sinful propensities.—A.

CORRUPTION cannot last for ever in God's kingdom; sooner or later it must be counteracted by a strong reaction.—*J.*

So long as matter, animality and humanity are in you, you may refrain from actual crime

and sin, but the root of evil, carnal susceptibilities and tendencies are still in you.—*P.*

IT is the heart's inclination towards evil that must be overcome, for even where sin is outwardly eschewed, the inward hungering of the carnal nature for the forbidden fruit oft continues.—*R.*

THE wild fury of the carnal heart may be curbed for awhile by threats, or mollified by persuasion; but so long as its power of evil is not destroyed, it may at anytime break through the flimsy barriers within which it may be encaged.—*R.*

SPIRITUAL LIFE.

AS the carnal man sinks, the spiritual man rises.—*I.*

THE further the soul is from the world the nearer it is to the Kingdom of God.—*R.*

IN proportion to the mortification of the carnal is the development of the spiritual life.—*R.*

If we read God we have our scripture; if we live in Him we have joy and holiness and salvation.—*O.*

CARNAL death and spiritual life go together, and are inseparable in the normal development of the soul.—*R.*

SPIRITUAL life is as natural to the soul as carnal life is to the body, and just as pleasant and attractive.—*R.*

DIVINE life can only be secured by Divine grace—it comes pouring into the soul from Him who is its source.—*G.*

PRAYER and inspiration are the two ends of the axis round which, I may say, the sphere of man's spiritual life revolves.—*I.*

AS the body seeketh food under the irrepressible instinct of hunger, so the spiritual man hungereth after God and righteousness. —*R.*

—o—

THE HINDU.

THE subtle Hindu mind has always been distinguished for its spirituality.—*B.*

THE Hindu pantheist's belief that he is himself God Almighty is a mischievous blasphemy —*B.*

LOYALTY in the Hindu mind is a deep sentiment of personal love and attachment to the head of the Government.—*P.*

FOR centuries and ages past the Hindus have been habituated to look up to the soverign with enthusiastic feelings of loyalty.—*P.*

THE Spirit-God was not only a bright Reality to our forefathers, but He was also a Loving Personal Reality.—*O.*

IN fact, repeated and glowing descriptions of an all-pervading Spirit-God constitute the theology of primitive Hinduism.—*O.*

THAT wonderful book, the Rig Veda, the earliest record of the Aryan faith, presents rich treasures of Spirit-worship.—*O.*

THEIR (Puranic ancestor's) consciousness of the real presence of God was so overpowering as to kill Self-consciousness, and their communion

was in many cases nothing but pantheistic absorption.—*O.*

PERSONAL feelings towards a visible and personal Divinity, the warmest sentiments of gratitude, the sweetest feelings of love, filial tenderness and friendly communion abound in the heart of the Hindu idolater.—*O.*

THEIR (Puranic ancestor's) errors and prejudices we pity, their idolatry and superstition we shun as darkness, but their intense love, reverence and faith, we gratefully honour and imitate.—*O.*

I ADMIT that both Hinduism and Buddhism —whose chief principle was meditation,—have done incalculable mischief by teaching their votaries to forsake the world and become dreamy devotees and hermits.—*P.*

GO back to the Vedic period of Indian history, when idol-worship was altogether unknown, and you will be struck to find how the ancient Rishis communed devoutly and joyfully with the Supreme Spirit in the inner sanctuary. —*O.*

THE vast and varied pantheon of the Hindu theology, which has degraded the nation and paralyzed its religious spirit, indicates only the countless ways in which the Hindu mind has always striven to satisfy its intense craving after a visible and tangible Deity.—*B.*

A God not of clay or stone, not fashioned by mortal hands, not spun of delusive fancy, but the Real Spirit-God, immanent in the universe and in the inmost soul, that God, recognised all over India as Brahma, has been revealed to us by our forefathers.—*O.*

—o—

THEISM.

IN Theism the human will is purified, and so attuned to the Divine will as to become one with it.—*I.*

THIS Church, I believe, is destined to bring about the reformation and regeneration of my countrymen.—A.

IN the consciousness of the true believer, God, immortality and duty form an indivisible unity of faith.—*O.*

THEISM recognises no faith, however devout and prayerful it may be, which is not connected with righteous life.—*O.*

THE Theist's heaven is not absorption into the Divine essence, but the *nirvana* of *ahankar*—or the annihilation of egotism.—*I.*

FELLOW-Theists, ye have done well in accepting the Spirit-God of the ancient Hindu and the tender heart of the later Hindu.—*O.*

THERE are only three essential doctrines in Theism—the doctrine of God, the doctrine of immortality, and the doctrine of conscience.—*O.*

WHOEVER believes in the Infinite and Living Spirit-God must perforce accept, as a necessary part of that doctrine, the immortality and accountability of the human soul.—*O.*

THE psychological recognition of Divinity as a reality is universal among all professing Theists; but the realization of Divinity in actual consciousness is strikingly rare.—*P.*

ASCETICISM.

MERE abstinence from corrupt indulgences will not do; there must be an entire annihilation of the sensual, selfish, and worldly cravings and propensities of the heart.—*R.*

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TRUTH.

ALL truth is Divine.—*I.*

THERE is no truth, no goodness apart from God.—*I.*

EVERY truth that enters the heart is the Word of God.—*I.*

TRUTH is one, yet the Lord dispenses it in different epochs and climes.—*B.*

NEVER accept anything as true unless it is proved by God Himself to be true.—A.

THE Lord will vindicate His truth and the character of those who put their trust in Him.—A.

IN the economy of Providence opposition far from extinguishing, sets ablaze the torch of truth by shaking it.—*B.*

THE least assumption or hypothesis, the least supposition or imagining, is out of place in the religion of reality.—*P.*

FOR, verily, God's truth is mighty, and will prevail, though all the world were to rise in arms against it.—*R.*

TO accept and honour truth, wherever it may be found, must be held honourable to him who does so.—*P.*

THERE is indeed a power in truth, far above the might of princes and potentates, which can work wonders and achieve impossibilities.—*J.*

HOW comforting is the fact that not only does God teach us truth, but He reveals it with the supreme authority of His own voice, so that wisdom and its testimony come to us together.—*I.*

—o—

CHARITY.

CHARITY does *not* begin at home.—*B.*

WE are anxious to attain that perfect type of charity which never gets irritated, never can

be hostile, and always cherishes love for frie and foes.—*B.*

TRUE charity may be defined as the imn sion of self in the wide sea of humanity—identification of the individual with the en human race.—*B.*

CHARITY goes where it is Divinely cal and moves about freely under heavenly pulses,—now here, now there, now ev where.—*B.*

IN fact self is completely immolated on altar of passionate love, and all that it reg ed as its own, body, mind and heart, he wealth and all earthly possessions are lost all-absorbing enterprises of charity.—*B.*

—o—

CHILDHOOD.

HOW tender and sweet are the smiles the little child !—*R.*

WHAT is concealed from the wise is rev ed unto a babe.—A.

IF you want childlike innocence and pu have childlike faith.—*R.*

YOU can never tempt a child; sin has no power over its innocent nature.—*R.*

WHAT is the real secret of the heavenly beauty and loveliness of little children? Evidently their innocence.—*R.*

IF ever we can realize the meaning of man being made "in the image of his Maker," it is when we behold a dear little child.—*R.*

—o—

CHURCH.

THE true Church must be the future Church. —*F.*

ALL mankind will unite in a Universal Church; at the same time, it will be adapted to the peculiar circumstances of each nation, and assume a national form.—*F.*

—o—

CONJUGAL UNION.

HUSBANDS and wives surrender their hearts to each other.—*B.*

AN exchange of hearts is the soul of marriage.—*B.*

IN true sympathy lies the secret of conjugal union and happiness.—*B.*

THE marriage knot not only unites man and woman, but so blends their hearts, as to make them halves of one individual person.—*B.*

THEIR (husband's and wife's) ideas, tasks, inclinations and hopes harmonize, and their sympathy with each other in joy and sorrow becomes so intense that they may be said to possess one heart.—*B.*

—o—

DEATH.

DEATH, which is so tormenting and dreadful to sinners, and to worldly-minded men, in spite of their boasted honesty, is but a welcome guide to God's house to the man of faith.—R.

—o—

DISPENSATION.

THAT loving communion which makes man one with God is the chief feature of the New Dispensation granted unto us.—*B.*

AND while it (New Dispensation) is a consummation of the teachings of the past, it *sows* the seed of future dispensations.—*B.*

A NEW dispensation, therefore, has been sent unto us which presents to us not indeed a new and singular creed, but a new development of by-gone dispensations.—*B.*

IN diverse languages and diverse ways will the Lord yet speak to the different nations of the world, through special messages, in the fulness of time, and the Word of God shall go on adapting and developing itself according to the altered circumstances and new requirements of progressive humanity.—*B.*

—o—

ELECTICISM.

TRUE eclecticism assimilates, and not merely admires and approves.—*P.*

IT is not theological, but religious eclecticism that I mean; not a cold intellectual recognition of all things and everything true, but the deep spiritual assimilation of all forms of truth and goodness in life.—*P.*

TRUE eclecticism means unity of character, that solid unity in which all the elements of truth and goodness, as represented in different creeds and nationalities, are blended together and harmonized.—*P.*

ENTHUSIASM.

IT (enthusiasm) keeps man in a state of holy excitement; it makes him live in God; and thus protects him from every thought, word or deed that is unholy.—*G.*

WHAT I denounce is that exclusive religious frenzy which hates the world as altogether unreal and ignores self as a fiction, and gives itself up to dream and delusion.—*P.*

THROUGH proper self-culture men have in all ages attained virtue and morality; but never man became regenerate and godly without the fire of enthusiasm enkindled by the Holy Spirit.—*G.*

—o—

EVOLUTION.

THIS is the highest evolution, that which makes man godly.—*P.*

OUT of humanity is evolved divinity, and till that is done our destined evolution is not completed.—*P.*

IT cannot be denied that man is developed out of the animal, and that humanity was originally a form of animality.—*P.*

THIS, I believe, is indisputably true that in the individual there is something like evolution going on unceasingly.—*P.*

THERE is no peace, no power, no holiness, unless the old man is dragged out and destroyed, and divine life is duly evolved and established.—*P.*

THE highest evolution is regeneration,—the destruction of the lower type of humanity and the evolution of a new species of godly humanity,—life divine instead of life human.—*P.*

—o—

EXCLUSIVENESS.

I disclaim exclusiveness.—*P.*

—o—

FORGIVENESS.

THE highest point which earthly charity is deemed capable of reaching is forgiveness.—*B.*

ALL honour to him who forgets and forgives the wrongs inflicted by a brother, and though insulted, beaten and cruelly persecuted, readily returns good for evil!—*B.*

GOD'S MERCY.

HE rejoices in saving sinners.—*F.*

IT (God's mercy) alone conquers the evil in our hearts.—*F.*

THE redeeming mercy of Heaven is no respecter of persons.—*B.*

THE Lord chastises the sinner for mercy's sake but never wrathfully deserts him.—*B.*

THE dispensations of Divine mercy are all-inclusive, not exclusive, they embrace all mankind and exclude none.—*B.*

THE general dispensations of God's saving mercy adapt themselves in a special manner to the exigencies and requirements of special epochs in the world's history.—*B.*

HOWEVER rebellious and ungrateful we may be, and however persistent and obstinate in our iniquities, the Lord continues to dispense unto us the riches of His mercy with marvellous patience and long-suffering, and will do so till our rebellious spirit is wholly subdued.—*F.*

GOODNESS.

ALL goodness is godliness.—*I.*

OUT of evil cometh good.—*O.*

—o—

HISTORY.

LIKE nature, history reveals the marvellous workings of providence.—*G.*

HISTORY also shows us that no religious system recorded therein is wholly false.—*F.*

EVERY sensible man must have due respect for history, as it portrays the actual manifestations of the human mind, and gives us accurate data for all our reasonings about its future action.—*F.*

—o—

HOPE.

HOPE is as mighty a motive of action as the lessons suggested by experience.—*F.*

THE prospects of what is before us, and the convictions of what is behind, lead us forward by a double force.—*F.*

HUMAN MIND.

BESIDES the general respect due to every mind, peculiar respect is due to superior minds.—*F.*

THE human mind unaided, however great its wisdom and power may be, is no match for the vile passions and lusts of the flesh.—*G.*

IF we study the human mind we shall find that there are two poles, if I may so express it, of the axis of thought on which the mind revolves.—*F.*

—o—

HUMILITY.

VERILY through humility and self-abasement shall man be raised to be a partaker of divine life.—*I.*

HE that humbleth himself to the dust of the earth shall be carried on the wings of inspiration into heaven.—*I.*

—o—

I AM.

TO see the light of the Lord's countenance and to hear His saving voice constitute the creed embodied in "I Am."—*B.*

THE Lord has said unto me in the recesses of my heart that by faith in "I Am" and the love of God and man shall we be saved.—*B.*

—o—

IDEAS.

THERE are two opposite and antithetical ideas in the mind which always struggle with each other in the history of individuals and nations.—*F.*

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THERE are three elementary and fundamental ideas which enter into all theological as well as philosophical thought and speculation, namely,—mind, matter, and God.—*F.*

—o—

IDOLATRY.

TOO much devotion to material objects, and an abnormal feeling of astonishment at their sublimity and power, have led to idolatry. —*F.*

—o—

INCARNATION.

IT (true incarnation) simply means God manifest in humanity;—not God made man but God *in* man.—*G.*

KINGDOM OF GOD.

NONE of us can enter God's Kingdom unless we become innocent as little children.—*R.*

IT (kingdom) of God) is purely a spiritual congregation of souls born anew in God.—*R.*

YOU must bend your proud head, and with humility and lowliness of spirit enter the narrow and low gate of God's kingdom.—*R.*

BELIEVE that humanity, both in the individual and in mankind at large, is destined to develop itself into divine life, and that in the fulness of time human society shall be perfected into the Kingdom of Heaven.—*P.*

—o—

LAW.

LAW simply denotes mode of action, and can have no agency.—*G.*

HIS law is as uniform and immutable in the world of mind as in the world of matter.—*I.*

HOWEVER extraordinary a thing may be, it is not and cannot be at variance with God's law.—*G.*

LEADER.

NO true leader can part with his devoted followers without arranging for their future guardianship.—*O.*

—o—

LOYALTY.

BY loyalty I mean faith in Providence.—P.

LOYALTY shuns an impersonal abstraction. —P.

THE heart is not satisfied until loyalty takes the form of a personal sentiment.—*P.*

I EMPHATICALLY say that the human heart naturally turns to the sovereign as the father of the people.—*P.*

PHILOSOPHY prevents loyalty from degenerting into obsequiousness and vassalage. Madness prevents its soaring into the regions of abstraction.—*P.*

—o—

MADNESS.

I PLEAD not for fanaticism: I plead for harmony and "method in madness."—*P.*

BY madness I mean heavenly enthu
the highest and most intense spirituali
character, in which faith rules supreme
all the sentiments and faculties of the min

—o—

MARTYR.

LET truth triumph in the midst of
bloodshed and death.—*O.*

ALL martyrs and prophets abide wi
Lord, and when we abide with Him, they
in us with Him.—*P.*

—o—

MEDIATION.

IT is a fatal mistake to suppose that
and men of our own choice are to be ac
first in order that they may lead us to God

—o—

LET every believer face the cannon's
like a true and brave soldier, and die th
tyr's death, rather than surrender the t
of truth to the enemy.—*O.*

REST assured that the persecuted sh
justified at last, and God's devoted servan
faithful ambassador's though reviled and

›y men, shall receive the crown of glory in Ieaven.—*O.*

—o—

MODERN AGE.

MODERN civilization is eminently and essenially materialistic.—*G.*

THE love of freedom is the characteristic ›f the present age.—*F.*

THE cry of the first century was Madness; ›ut the watchword of modern Christian Europe s Philosophy.—*P.*

—o—

MORALITY.

YOU must live well and righteously.—*O.*

THERE is no prophetic character where there is no moral purity.—*A.*

NOT what is actual, but what is potential, shows our real character.—*A.*

THERE are ethical rules of a high order to be found in the scriptures of all religious denominations.—*W.*

EVERY ethical precept is a message comes with lightening speed from heaven save us.—*P.*

PRAYER without purity is a solemn mockery. Devotion without duty is only hypocrite's trade.—*O.*

POSITIVE holiness is what you must constantly aim at, not only freedom from sin, from even the possibility of sin.—*P.*

IN all countries, and among all religious sects and denominations, whatever their creed you see men engaged in desperate struggle with their brutal passions with a view to overcome them.—*P.*

—*o*—

MYSTICISM.

MYSTICISM means not the absence, but excess of devotional fervour.—*O.*

—*o*—

MEDITATION.

THE meditative mind perceives God, as we perceive matter.—*P.*

IT (meditation) is the fixing of the mental eye upon a particular object.—*P.*

BY habitual and constant meditation the mind becomes fully conscious of the Divine reality.—*P.*

SAGES and saints have taught us, and universal experience points to, the necessity and efficacy of meditation.—*P.*

WHEN man is absorbed in God, he forgets both the bodily tabernacle and the outward world, and does not think of the senses or their objects.—*P.*

YOU have only to look at the Great Spirit closely and attentively, and you are sure to see the features of the Divine character exhibit themselves before the eye one after the other. —*P.*

BY constantly drawing the mind away from the world and leading it to the Infinite Spirit you educate and unfold the power of spiritual perception, and gradually learn to apprehend Him in actual consciousness.—*P.*

NATURE.

MANY a soul has been led
scepticism, infidelity, and immoral
wholesome influence of natural obje

THE first manifestation of God
and it is, from this that the earlie
impressions of men and nations
derived.—*G.*

THERE is no disorder in nature
solves itself into eternal order; no
a known law but it is a fulfilment
and latent law.—*G.*

MAN has in all ages been natu
with the beauties and wonders of th
and has spontaneously magnified Hi
them.—*F.*

—o—

PHILANTHROPY.

PHILANTHROPY makes the wid
home, and dwells there.—*B.*

BY love we are incorporated with
and humanity is incorporated with u

A TRULY philanthropic man lives within everybody else but his own self, and in every place except his own home.—*B.*

IF I love mankind I must sacrifice and exterminate myself, and so far identify my interests with those of the world as to regard my neighbour as my own self, and the world as my home.—*B.*

—o—

PHILOSOPHY.

COMMON sense is the highest appellate court in philosophy, as it is also in law and in the ordinary affairs of life.—*P.*

PHILOSOPHY leads you to the third stage of evolution, where man with the aid of reason overcomes inertia and bestiality.—*P.*

TRUE and unsophisticated philosophy recognizes a trinity of real objects,—Self, the World, and God; or to speak more philosophically, *Ego*, *Non-Ego*, and the Infinite.—*P.*

WE find the philosophy of the world divided into sensationalism, idealism, mysticism and

scepticism ; and the history of ancient and modern philosophy is nothing but a record of the mutual struggles of these four contending schools.—*P.*

—o—

PHILOSOPHY AND MADNESS.

THE language of philosophy is prose. The language of madness is poetry.—*P.*

PHILOSOPHY says, I know God, and believe Him to be real. Madness says, I have seen God.—*P.*

PHILOSOPHY is always dull, cold, languid and prosaic. Madness is fervent, warm, and poetical.—*P.*

YOU cannot wholly destroy either philosophy or madness through blind partizanship.—*P.*

PHILOSOPHY employs the language of exact thought, of science, and mature reflection. Madness bursts into the glowing language of simple childhood and impulsive spontaneity.—*P.*

THE true believer, in whom all the elements of divine life have undergone a natural and

healthy development, is at all times and in all circumstances a mad philosopher and a philosophical madman.—*P.*

WHAT I advocate is not an exclusive, but an all-inclusive system of religious philosophy, which embraces the highest truths of science and the deepest sentiments of absorbing devotion, and excludes neither.—*P.*

—o—

PROVIDENCE.

PROVIDENCE works not, by fits and starts, now here, now there, now asleep, now active, but it works unceasingly and everywhere for the benefit of all created beings.—*B.*

—o—

REVELATION.

THE Word of God is short, simple, and sweet. —*B.*

IS the Word of God a book? No. It is spoken, not written.—*B.*

IT is a fact that true revelation is not an elaborate creed, and never was so.—B.

OUR scripture is not closed, but fresh chapters are still being written, and added year after year.—*O.*

A WORD, a syllable, a simple sound from the lips of the Lord is enough to instruct and save man.—*B.*

HIS revelation is not a book but a power; not an address to the mind, but a mighty appeal to the heart.—*B.*

HE whom we adore is not a logical Divinity, but the Living God, who makes Himself visible and audible to the believer's soul.—*B.*

—o—

REFORM.

IF we wish to be pure we must approach the Fountain of Purity.—*I.*

TRUE reform grows naturally on the soil of the country, and is not imported.—*B.*

IT is one thing to be able intellectually to discriminate right from wrong; it is a different thing to realize and feel the distinction so as to follow the one and abjure the other at all *hazards.*—*R.*

RELIGION.

VERILY there is no creed, no doctrine but God.—*O.*

ALL science is religion, and all religion is science.—*A.*

IN the religious world, progress and persecution go hand in hand.—*J.*

EACH religious sect concludes that its dogmas and doctrines will prevail at last, and that all other creeds will ultimately yield to its power. —*F.*

ALL doctrines, modes of worship, and religious institutions have their origin in the mind, and though we may suppress them a hundred times, they will again grow up, unless their roots are destroyed.—*F.*

—*b*—

REPENTANCE.

FAITH is preceded by sincere penitence, which paves the way for it.—*R.*

REPENTANCE begins the good work of conversion, which faith and prayer carry on.—*R.*

THE most degraded sinner will find the doors of the Father's house open to receive his penitent spirit.—*F.*

THERE must be a plentiful shower of the waters of true penitence to soften the hard heart of the sinner before the seed of regeneration can germinate and fructify.—*R.*

HENCE is it that many repent for their sins, and yet are not saved; for their penitence means nothing more than a painful consciousness of sin, and a determination to amend their life by dint of their own efforts.—*R.*

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RETALIATION.

RETALIATION, even under the highest provocation, is in itself a sin.—*B.*

—o—

SPIRITUAL MAN.

TO him (spiritual man) every duty is a Divine command.—*P.*

BLESSED are they whose souls always and in all circumstances, dwell lovingly in the Lord, *for they dwell* in heaven.—*O.*

SELF.

SELF-SACRIFCE is a necessity in the kingdom of love.—*B.*

THE fetters that bind man to himself must necessarily prevent his being drawn to others. —*B.*

IT is universally admitted that self is a disturbing agent in all enterprises of charity and philanthropy, and is a foe to love.—*B.*

THEOLOGY.

AS in men, so in systems of philosophy and theology, we see nowhere unmixed purity or impurity.—*F.*

WHEN the worldly theologian undertakes to instruct mankind he manufactures theory after theory, dogma after dogma in endless succession, till he piles up an overwhelming mass of articles of belief for the salvation of the world.—*B.*

TRUE theology must not only admit the reality of the material world, but recognise its important functions and uses in the economy

of man's redemption, while it must condemn, in the most unqualified manner anything approaching to the worship of matter.—*F.*

—o—

TIME.

IT must be admitted that the future and the past both influence our life and conduct.—*F.*

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THE BIBLE.

THE Bible has never of itself animated or inspired any one, nor can it. But the Spirit of God converts its dead letters into living ideas.—*A.*

—o—

WORLD.

THE men of the world are mad for riches, outward refinement and the pleasures of the senses.—*P.*

AS of material so of spiritual realities the eye and the ear offer the best and most valid proofs.—*B.*

THE world within, like the world without, manifests the Great Creator's power, wisdom and mercy.—*F.*

AS in the physical world so also in the spiritual world, you have only to look up and turn your face towards heaven in order to receive the full measure of light.—*I.*

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WIND.

THE wind bloweth : we know it by its effects but none knows whence it came or how it came. —*B.*